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A Reply.

A little tract entitled ARGUMENTUM AD HOMINEM, containing remarks on Dr. Miller's Lectures on Creeds and Confessions, and purporting to show that the sentiments which the Dr. maintains, are not materially different from those which "Bishop Hobart and other judicious Episcopalians have maintained and acted upon for years," has recently found its way into this part of the country. It has been suggested to us, whether it might not be proper to give the Doctor's Reply a place in our columns, for the particular accommodation of those who have been favoured with the perusal of the tract. We have never read the Doctor's work above alluded to, and shall therefore express no other sentiment respecting it, than that it is generally held in high estimation; but that the sentiments contained in the following article respecting the distribution of the Bible, are such as are very generally received by Presbyterians, and at the same time, materially different from those maintained by Bishop Hobart, is a position which no one we presume, will venture to deny.

For the New-York Observer.

Messrs. Editors,—The following communication appeared in the February number of the "Christian Journal," a Theological Magazine, published by T. & J. Swords, of your city.—With that insertion I should have been perfectly contented, had not the remarks which I answered been stricken off on a separate sheet, and circulated far beyond the sphere of the journal itself. You will oblige me, therefore, by giving my answer a place in your useful paper.—I am, gentlemen, yours with great respect;

SAMUEL MILLER.

Princeton, February, 1825.

For the Christian Journal.

MR EDITOR,

As I am not a subscriber to the Christian Journal, and seldom see any of its numbers, it was by accident, and only within a few days, that I met with the number for last month. In turning over its pages, I was not a little surprised to find a communication subscribed "*Catholicus*," and entitled, "Presbyterian sentiments on the best mode of disseminating the truths of Scripture,"—in which a most extraordinary construction, is put on the leading opinions expressed in my Introductory Lecture on "Creeds and Confessions," and some no less extraordinary inferences drawn from that construction. My first impression was, that no public notice of this communication, on my part was required. The representation which it gave of the doctrine of the Lecture, appeared to me so manifestly unwarranted, and indeed, I must say such an extravagant perversion, that I thought it might safely be left to the good sense of every reader. But finding that some persons really seem to form a different estimate of this publication from what I should have expected; that measures have been taken to give it circulation, in a detached form, beyond the ordinary sphere of the Journal in which it originally appeared; and that some of my friends think it ought not to pass unnoticed; I beg leave to occupy a single page of your miscellany with a brief reply to the singular remarks of *Catholicus*. If nothing had been in question, Mr. Editor, but the merits of my humble Lecture, you certainly would not have heard a syllable from me on the present occasion. But it would really grieve me to be thought an enemy of Bible Societies, or capable of intentionally uttering a word hostile to their universal establishment and triumph. Nor did it ever occur to me that there was any more connexion between my doctrine concerning "Creeds," and such hostility, than between my belief in Presbyterian parity, and the heresy of Socinianism. And whether the efforts of your correspondent to represent me as agreeing with his diocesan, do not betray the weakness of a bad cause, I shall leave to the consideration of discerning and reflecting readers.

It is neither my province nor my design to enter into any discussion concerning the correctness of Bishop Hobart's opinions. But I must be allowed strongly to deprecate being supposed to agree with him in reference to Bible Societies. If I have understood the scope of what has been said and written on this subject, it is—not that he is zealously attached to his own Church; not that he admires and loves the Book of Common Prayer, and is earnestly desirous of putting it into the hands of every human being to whom it can possibly be conveyed. For all this, I have never heard him blamed by any one;—but for being unwilling to unite with any society, the object of which was to circulate the word of God ALONE. Now, as to this point I totally differ from him both in principle and practice. I consider the Scriptures as the ONLY infallible rule of faith and practice: and as a SUFFICIENT rule for all who approach them with humble and honest hearts. I am, therfore perfectly willing to co-operate with any and every person in sending them, without note or comment, to every son and daughter of Adam. I consider it as a privilege and honour to be a member of the American Bible Society, and of every other Bible Society within convenient reach;—and my impression of the importance of these societies in promoting the best interests of the world, is so far from being impaired, that it is daily becoming deeper.

In full consitency, as it appears to me, with all this,—when I go into the pulpit, I think it incumbent on me, not only to recommend the Bible, in general, to my hearers, but also to declare to them *how I understand it*. When called upon to assist in ordaining a minister, I deem it indispensable to ascertain, by appropriate measures, how the *living teacher* whom I am about to aid in sending forth, is likely to explain the Word of Life which we commission him to preach. And when an opportunity is presented, I do not fail to recommend and circulate the Confession of Faith, and the Form of Government and Discipline of my own Church. But I should abhor the thought of withholding a Bible from an ignorant, destitute fellow-creature, until I could accompany the delivery of it with my own formulas and articles. Just as soon should I think of withholding a piece of bread from a starving beggar, until I had previously engaged him to come under the government of my own family. I am quite willing to trust the Bible alone in the hands of every inhabitant of the globe; and to leave the question, whether they shall be connected with this or that denomination, to their own serious and deliberate decision, aided by that enlightening and sanctifying Spirit, who leads his people into all necessary truth. If I believed, indeed, that the peculiarities of the Church of which I am a member, were essential to salvation; or that it was impossible for a serious inquirer to understand the fundamental doctrines of Scripture, without the assistance of my formularies and expositions, my conduct would be different. But as I believe neither, I am, of course, not embarrassed with any of the consequences of such belief. It is time enough, in my opinion, when persons make inquiries with a view to join a particular denomination, or put themselves in the way of being taught its peculiarities, to meet them—if candidates for private membership, with those views of doctrine and order;—or if aspirants to the ministry, with those "Creeds and Confessions"—the reception of which appears to me indispensable to the attainment of ecclesiastical concord and edification. Thousands and tens of thousands who will never have an opportunity of coming within the pale of my own Church,—and who might not be disposed to do it, if they had,—may yet be willing to receive Bibles from *any* hands, and may be for ever benefitted by them. Ought I to withhold from them the precious gift? I dare not do it. And I am so far from seeing an inconsistency between this decision, and the doctrine which I have taught concerning Church "creeds," that they appear to me to illustrate and strengthen each other.

I am, Sir, yours respectfully,

SAMUEL MILLER.

Princeton, Dec. 24, 1824.

PALESTINE.

MR. WOLFF'S NEW JOURNAL.

A late number of the London Jewish Expositor furnishes the following article, from the commencement of a new series of Journals by Mr. Wolff, missionary to Palestine.

Feb. 4, 1824. I left Aleppo in the afternoon, with a servant, and in the company of a Frenchman with his two servants, and 150 Turkish merchants. We slept an hour distant from Aleppo in the open air, in the gardens of Ali Bab Allah.

Feb. 8. We arrived in the town called Beere, situated on the bank of the Euphrates, which I passed in a boat.

The Euphrates is called Frat by the Jews and Arabs; and by the Turks, Murrat. Who can pass this river without feelings of devotion? Euphrates went out from Eden to water the garden. Abraham the Hebrew, must have passed the Euphrates at Beere, when he went from Orfa, (anciently called Ur of the Chaldees) into that land which God showed him.

At Beere, there are 15,000 Turks who are rebels against the Sultan. For twenty-five years, they have not paid any tribute. Here are likewise a few Armenian Christians, with three priests, who live in great ignorance.

At Beere, there is likewise a great number of immense holes and rocks, many of which holes are fitted up for khans, in which travellers lodge. We took up our lodging in one of them. The Church of the Armenians is formed of one of these holes. "Go to Euphrates and hide it there in a hole of the rock." Jeremiah xiii, 4. These holes, therefore, we see, were proverbial in the days of Jeremiah.

I met in the hole which we occupied, a Jew from Orfa, which place the Jews still call Ur Kasdim, Ur of the Chaldees. I had a long conversation with him about Jesus Christ. I gave him tracts, and a Hebrew Bible and Testament.

Feb. 11. Orfa is surely a place worthy of particular notice.

This city which is known in Church History by the name of Edessa, is called Orfa by the Turks, Rahha by the Arabs, and Ur Kasdim, i. e. Ur of the Chaldees, mentioned in Genesis, xi. 28. by the Jews; and this city is considered, as well by the Turks as the Jews and Christians dwelling there, as the real birth-place of our father Abraham. Haran is eight hours distant from Orfa. The Jews go from Orfa to Haran, to the sepulchre of Terah, the father of Abraham; and a half an hour distant from Haran is a village called Telfeiden, the birth-place of Laban; where Jacob kept the flock.

I delivered the letter of introduction I had from Mr. Maseyk to Signor Yunan, a Syrian Christian, and introduced to him also the Frenchman who was not, however, a very agreeable companion. He received us with the greatest kindness, and procured us convenient rooms in the khan. The Syrian Bishop, however, was displeased, that I did not take up my lodging in his residence, for I was strongly recommended to him by their Patriarch from Damascus; he ordered that the letter of their patriarch should be read in the churches. I presented to him an Arabic New Testament, and sold some to others. The Bishop told me, that the Bible Society would do well if they would print the Turkish New Testament with Syrian characters; for the Syrian Christians at Orfa, that is, the greatest part of them, speak Turkish, and read and write it with Syrian characters.

The Bishop Gabriel, this is his name, invited me to attend the next day at the service in their church. I accepted the invitation, but I begged him to dispense with my kissing either the cross or image, and to permit me to read the Gospel in Arabic to those Syrians, who understand the Arabic language, during the ceremonies of the mass; he granted me both requests. I read then, dressed as a Syrian priest, the third chapter of St. John, and expounded it. After the mass was over, I laid aside the Syrian dress which had been given me in the vestry, to put on during the lesson.

After the church service was over, I breakfasted with the Bishop, I then called likewise on the Armenian Bishop. There are at Orfa 200 Syrian, and 2,000 Armenian families, with two large and ancient churches.

There are fifty families of Jews at Orfa: the principal Rabbies called on me, and even their chief Rabbi, whose name is Haim.

Rabbi Haim. Blessed be thou, who comest here to Ur of Chaldees, in the name of the Lord!

I. Blessed be thou, O Rabbi, at Ur of the Chaldees, in the name of the Lord.

R. H. I have heard, that you are a wise man, and the Talmud says, that the wise men push one another like oxen, and as I am a wise man, let us push together, for I have read (the Lord be blessed) the law and the prophets, Jarki, Sohar, Shulkhan, Orakh, and Rambam, I know, therefore, to push with my horns!

I. Prepare your horns, O wise man, and push!

Rabbi Haim pushed me with his rabbinical horns more than an hour, without having been interrupted by me; after this I said to him, Verily, verily, I say unto you, that you may be the wisest man on earth, but you cannot enter the kingdom of heaven except thou art born again.

R. H. I do not understand you.

I. Thou art a master in Israel, and hast read all the Rabbinical books, and knowest not these things! And thus I continued to proclaim to him and the other Jews present, the great antitype of the paschal lamb, the seed of Abraham, by whom all the generations of the earth were to be blessed. I proclaimed to him Jesus Christ, the saviour of the wise, the saviour of the ignorant, the saviour of the rich, the saviour of the poor; Jesus Christ, whose power knows no bounds, whose wisdom knows no number, whose kindness knows no measure, who, by faith in him, will bring us to the magnificent court of the King of Heaven!

I gave to him and to two other Rabbies, two Hebrew Bibles and three New Testaments; twenty other Jews requested New Testaments, but I was not able to supply them. They confessed to me that they never before had heard any one speak of Jesus Christ in this manner.

I went to see the cave where the Jews, as well as Christians and Mussulmans at Orfa, pretend that Abraham was born. The Jews, Turks, and Christians, all call that place, with the fiery furnace, into which Abraham was cast by Nimrod, Khalil Rahman, i. e. the beloved of the merciful. The Turks in Palestine call Hebron also, Khalil Rahman, because Abraham, Isaac, and Jacob were buried there.

Midrash Raba, and other Rabinical writings relate, that Nimrod came to Ur of the Chaldees, and made an attempt to compel Abraham to worship idols, but in vain. Nimrod, therefore, gave orders to cast Abraham into a fiery furnace, which was done; but the fiery furnace was immediately turned into a river, and Abraham was saved.

This tradition is believed at Orfa by Turks, Christians, and Jews, and they to this day perform their devotions every year near that river which I saw myself. The river abounds with fish, which approach the shore, as soon as they perceive any one come near it; for as it is death to catch the fish of this sacred river, they are never disturbed, and on the contrary, are fed by those who pass by. The Turks and Christians who accompanied us, cast bread into it, and I did so myself; but whether that river was formerly a fiery furnace, as the pushing wise men tell, and as the inhabitants of Orfa believe, I must leave to the French Editors of the Journal L'Ami de la Religion et du Roi, to decide. The Mussulmans have built a mosque near that place.

No Protestant missionary ever trod this ground. I deem it therefore not superfluous, to give you some hints about the present state of government at Orfa.

Orfa is governed by a Pasha, who is appointed by the Sultan of Constantinople; but that Pasha never dares to reside at Orfa, as the inhabitants openly avow themselves rebels against the Sultan. The Pasha therefore resides at Marash, two days distant from Orfa. The governor of Orfa, Ibrahim Khalil Aga, is at the head of the rebels, and to him the inhabitants place implicit obedience. Two months before my arrival at Orfa, a Tartar arrived there from Constantinople, with the firman of the Sultan demanding tribute; the governor immediately ordered them to hang the Tartar with the firman in his hand, and to expose his body to public show. The Tartar was immediately put to death, and the thunder of cannons and the shouts of the people announced their approbation of the governor's conduct. "This," said they, "is the tribute we give to the Sultan who dares to send a dog here to demand tribute from the inhabitants of the city, where Abraham, the beloved of the Merciful, was born. We know no Sultan: God preserve the life of our governor, of Ibrahim Khalil Agha." The governor lives in splendour like the Pasha of Egypt. When I called on him, I showed him my firman, he did not, as the Pasha of Damascus himself did, kiss the firman, but he looked at it in the most contemptible manner, in the presence of the Mufti. He treated me however kindly, and promised me his protection. He never takes money from Turks, but extorts it from the the poor Chrtiaisns and Jews.

Calmet tells us in his Commentary on the Book of Jesus, that Ura near Nisibin, is the ancient Ur of the Chaldees, but I have asked during the whole of my journey from Orfa to Nisibin, for the town Ura, and nobody knew it; it seems, therefore, that Calmet was misinformed.

Feb. 14, 1824. We arrived in the village called Kermutz, wholly inhabited by Armenian Christians. They have one church and two priests. The priests called on me, and having told them the object of my travels, they asked for Armenian Bibles. We were treated very hospitably in the house of an Armenian Christian.

Feb. 15. We arrived in the village of the Kurds, called Kulajick. The Agha for whom we had a letter, was not at home; and now began our sufferings. In the morning we dismissed the soldier of the governor, who was not content with four rupees, although the governor had told us that we must not give him one single barra (penny.)

Here we lodged in a stable, where horses and cows stood, and which was the respectable parlour of the chief of the Kurds. We were obliged to keep awake the whole night, for fear of robbery. We took two Kurds as an escort with us, but they left us on the road, and were only induced to go on with us to the next village by the promise of a considerable bakhshish, i. e. present.

Feb. 16. We arrived in the Kurdish village called Masar; we again took with us a Kurd for our escort, who, like the former, left us on the road, so that we were obliged to continue our journey without knowing the way, and thus we arrived at a village inhabited by hospitable Arabs, called Nabi Agub, Prophet Job. Turks and Arabs perform their pilgrimage to this place, and they pretend that Job, mentioned in the bible, was born and buried there.

Job (or Agub) is the present chief of these Arabs.

It is remarkable that the name of the present chief of this village is Job (Agub Agha,) the son of Pasha Tamir. He was absent and six hours distant from Nabi Agub when we arrived there. He has 80,000 Arab families and Kurd families under his command; he is the most mighty Nomade in the desert, the whole country around him trembles at his name; his integrity and justice are highly praised by Christians and Jews. Although a Nomade to whom the Sultan never could get access, he pays respect to the Sultan, and sends him presents, and at the Sultan's command he takes the field against those who rebel against the Sultan. Wretched be the man who resists Job's power. If we had known this before, I should have paid him a visit, and two men of his would have sufficed to bring me safely to the gates of Merdeen. I learnt this afterwards from the Archbishop of Merdeen, and heard it again at Kuselli, from Mr. Shamaun. I should therefore advise every traveller and every missionary passing this way, to obtain a letter from the pasha of Aleppo for Agub (Job) Agha, and to eat bread and salt in the tents of that mighty patriarch, then he will never be troubled by the Kurds as we were. Oh, that he may know, like Job of old, that his Redeemer liveth, and that his Redeemer hath already stood upon the earth.

REMARKABLE SIMILARITY

In the Character of the two EDWARDSES,—Jonathan Edwards, President of Princeton College, N. J., and his son Dr. Edwards, President of Union College, Schenectady—extracted from the "Works of Edwards," edited by Williams & Parsons, Vol. I. page 108, (London Ed.)

They were both the sons of clergymen and of clergymen's daughters—they bore the same name—were alike liberally educated and distinguished scholars—they were not only both preachers of the gospel, but also, preached the same doctrine, in the same strain, and with considerable success—they were both tutors in the seminaries where they were educated, and for the same continuance—they were afterwards settled in congregations where their maternal grandfathers, respectively, were settled before them—they continued in those congregations nearly the same time—they were dismissed by their churches and ecclesiastical councils, on account of their religious opinions—they were again settled over obscure congregations in the interior of the country—they were both drawn from these retired situations to the Presidency of a College, and alike reluctant to obey the summons—after a short period spent in the duties of their new office, they died—and very near the same age. To this we may add, that they were considerably alike in person—and remarkably so in mind—their endowments and attainments, both intellectual and moral, were apparently almost the same—they were alike distinguished for religious excellence, strength of mind, acute discernment, and close investigation.

THE BOY AND HIS THRUSH.

A boy, who had been present at a missionary meeting in the north of England, was so deeply impressed by what he had witnessed, that, on the next day, he was overheard addressing himself thus, to a little thrush which he had taught to perch on his finger: "You are a sweet little fellow, and I love you dearly; but, much as love, if any body would give me three-pence for you, you should go, and I would give it towards sending the gospel to the heathen."

A minister, who overheard this, was too highly gratified to suffer the poor lad to part with his darling bird, or deprive him of the pleasure of contributing to the missionary cause; he therefore gave him double the sum he had set upon his thrush.

AN ATHEIST.

We require the same hand to protect us in apparent safety, as in the most iminent and most palpable danger. One of the most wicked men in my neighbourhood, says Dr. Scott, was riding near a precipice, and fell over, his horse was killed, but he escaped without injury; instead of thanking God for his deliverance, he refused to acknowledge the hand of God therein, but attributed his escape to chance. The same man was afterwards riding on a very smooth road—his horse suddenly tripped and fell, and threw his rider over his head, and killed him on the spot, while the horse escaped unhurt.

An instance of a similar nature is mentioned in one of Cowper's poems; a man tried to ride his horse off a precipice to show his fearlessness of death; but though the animal refused at that particular time to obey its master, it afterwards rushed unbidden to the spot, and stopping suddenly, precipitated him down the precipice where he was dashed in pieces.

Fragments.

To take up our cross, I apprehend means this:—simply to follow the Lord in the path of duty, and patiently and cheerfully to bear every thing which in that path we meet with; whether it be reproach, contempt, worldly loss, poverty, hatred persecution, temptation: not to be diverted from the path of duty by any of these things; but when adherence to known duty requires it, and God by his word and providence calls for it, to be willing to part with friends, substance, character, ease, life itself; assured that the Lord is able to compensate all losses, and to make amends for every trial. It is called the *cross*, because that *death of the cross*, which Jesus, our pattern as well as ransom, suffered, was then accounted the very sum and substance of what could be endured in this world; and, if a man was willing to carry a cross, and to be nailed to it, for Christ's sake, as Christ carried his, he then assuredly would flinch from no other suffering.

Dyonisius, the sophist, addressing his audience on the virtues of moderation in the pursuit of pleasure, used to say, that a person should taste honey only on the tip of his finger.

A taste for rural scenes seems born with us; and after seeking in vain for pleasure among the works of art, we are forced to come back, and find that the highest enjoyment is placed in the lovely simplicity of nature.

PRAYER.

Prayer is this:—to look into the Bible, and see what God has promised—to look into our own hearts, and ask ourselves what we want—and to look up to God to give us what we want, and he has promised, as the purchase of Christ's blood; expecting that, though we are most unworthy, yet he will be as good as his word.

Humility.—The most excellent of all moral virtues, is to have a low esteem of ourselves; which has this particular advantage, that it attracts not the envy of others.

Religious Intelligence.

PALESTINE MISSION.

Imprisonment of the Missionaries.—A letter from Mr. Fisk, contained in the last Missionary Herald, gives a detailed account of the arrest and temporary imprisonment of Messrs. Fisk and Bird, the leading particulars of which were communicated to the Christian public, some time ago. When standing before the Judge, the Missionaries were accused of circulating books that were "neither Mussalman, nor Jewish, nor Christian;" and on their replying that the books in question were "the Law, the Psalms, the Prophets and the Gospel, such as Christians have always received as holy books;" they received for answer, that "*The Latins say these are not Christian books.*" So true it is, that the Catholics in that region, instead of being instrumental in the conversion of others, have descended themselves into the ranks of heathenish infidelity.

From the Governor, they received the same answer to their statements; but were treated less unceremoniously than before. He could not imprison them: but sent them to the convent for further orders. On being refused admittance to the convent, they were told to lodge in their own rooms. Here they were treated rudely by the Turks, having their trunks broken open, their papers pilfered, their goods inventoried, &c. &c.:—but at last were ordered to the Governor's house to sleep. Their treatment at the Governors, is thus detailed:

"Soon after our arrival there says Mr. F., we were conducted to a lower room, which serves as barracks for soldiers. There we spent the evening with twenty or thirty soldiers about us, who were smoking and playing at chess, and expected to sleep on the ground among them. In the course of the evening, however, the Governor sent for Joseph, and, after making a variety of inquiries, told him that we should go next day to the principal Greek convent, and lodge there till the affair was settled. About 10 o'clock we were sent for. On our entering the governor's room, he saluted us with uncommon civility, invited us to a seat near him, and ordered coffee for us. He then put the question again, "What books are these that you distribute?" I answered as before, "The Law, the Psalms, the Prophets and the Gospel." "But why do you bring so many of them into this country?" "Because Christians here have no presses, and when they want the Scriptures, they are obliged to write them out with great labour, whereas we are able easily to supply them with printed copies.' 'But why do you bring books in Arabic?" "Because many Christians can read no other language." Then turning to one of his attendants, he observed, "That is what I said." Then came the difficult question.—"Why do you give them to Mussulmans?" We replied, "It is not our wish to do any thing in secret, nor to distribute books in this country, which we are not willing that you should not all read; nor do we consider it unlawful for Mussulmans to read Christian books. If Mussulmans wish to read our books, and learn what we believe, we are always ready to give them an opportunity." He said that was all very well, begged us not to be offended, told us he had no knowledge of the affair when we were arrested, but the whole was done by the Judge; and added, "You will lodge here with my nephew to night, and to morrow return to your rooms." His nephew, Hosein Beg, conducted us to his room, insisted on my taking his own seat in the corner of the sofa, which is the place of honour, ordered sherbet, pipes, and said, as many as twenty times, "Excuse us."—"Be not offended with us."

After supper, we entered into free conversation about the Arabic language, and then about the Bible and the Koran, and Christ, and Mohammed. I was struck with the remark, as coming from him at that time and place, "This house is the place where our Lord Jesus was condemned." It was even so; and we had the unmerited honour of being arraigned for the testimony of Jesus, in the palace of the Governor, which now occupies the ground where the palace of Pilate stood. I said to myself, "It is enough for the disciple that he be as his Master, and the servant as his Lord." If our Redeemer was condemned to death for our sakes, it is but a small matter that we should suffer a short confinement for his name's sake.

After all this, it was consistent with Turkish ideas of propriety, it seems, for the Governor to expect some present from the Missionaries.—After mentioning that the forenoon of the next day had passed without their receiving permission to depart, Mr. F. thus proceeds with his narrative.

"Some hints had been given to Joseph the preceding evening, that a present from us would not come amiss; but we took no notice of these hints. Moosha Beg and Hosein Beg now told Joseph, that, as we were Englishmen, the Governor could not take money from us, but that a present of some valuable article would be expected from us for the Governor, and a small sum of money, say twenty dollars, for themselves. Instead of giving an answer to this, we told Joseph to ask whether we could distribute the Scriptures as formerly. The answer was, "Certainly:—nobody can say a word on the subject after what has happened." They added, that as to the twenty dollars for themselves, it was not necessary, but any small sum, whatever we pleased to give. We next sent to know, what proclamation the crier had made in the streets and at the convents concerning our books. The answer was, that he had merely prohibited Mussulmans from receiving them, but had said nothing about Christians. We doubted the truth of this at the time, and learned afterwards that it was totally false. The proclamation was, that *whoever* had received books from the English must deliver them up to the Judge; and that nobody could hereafter receive any from them, on penalty of imprisonment; and that these were books which might not be read, either in the mosque, or in the synagogue, or the church, or any where else. After a little further delay, we were conducted to our rooms. Mr. Bird's room and mine were given up to us. The Bible Society's Room they had not discovered the day before. They now examined this, and sealed it up; and said that this, and Mr. King's room, in which they found me the day before, must remain for the present sealed up. After waiting a while to receive some present, but finding they were not to receive any thing, they went away in very ill humor. They probably thought it hard that they must insult us, search our rooms, trunks and secretaries, seal up and open, once and again, all our doors, conduct us to the Judge and the Governor, and keep us twenty-four hours in custody, and not be paid for their trouble. It is probably the first time that they have done all this for nothing, for the poor Greeks and Jews, always have to pay dearly for being insulted and abused."

The friends of the Missionaries at Jerusalem manifested much sympathy for them; and on their release, the Greek metropolitans sent their congratulations, accompanied with four loaves of the finest bread, and two bottles of wine and aqua vita. The Judge as well as the Governor, was afterwards glad of an opportunity to treat the missionaries with civility; and the circulation of the books went forward more rapidly than ever. It was a circumstance highly gratifying that the Missionaries persisted in refusing to give the Turks any money for *their trouble*—but let them understand that it would be time enough to pay them when they *sought* for their services.

SANDWICH ISLANDS.

Journal of Messrs. Richards and Stewart at Lahinah.—It appears from the last Herald, that Messrs. R. and S. left Honoruru for Lahinah, May 28th, 1823, and arrived on the fourth day afterwards.

"The settlement" say the missionaries, "appeared far more beautiful than any place we have yet seen on the islands; indeed, it is the only one that, in our judgment, has any claim to that epithet. The whole district, stretching nearly three miles along the sea side, is covered with luxuriant groves, not only of the cocoa nut, (the only tree we had before seen, except on the tops of the mountains,) but also of the bread fruit, and of the *ko*, one of the handsomest of the ornamental trees. The banana and tapa tree, and the sugar cane, seemed most abundant and flourishing, and extended almost to the beach, on which a fine surf constantly rolls."

The manner in which the missionaries were received by the inhabitants of the place, is already known to our readers: but the following remarks relating to their first temporary residence at Mr. Butler's, are not destitute of interest.

"We found his enclosure pleasantly located, about a quarter of a mile directly in rear of the landing place, and were received by him in the most kind and friendly manner. As soon as he was made acquainted with our object in coming to Lahinah, he proffered every assistance in his power, and tendered his best house for the reception of our families. His civility and disinterested overtures of friendship greatly prepossessed us in his favour, and made us almost forget that we were in a land of strangers. He returned to the barge with us to bring the ladies on shore; and early in the afternoon our whole number were comfortably and quietly located in the midst of his luxuriant grounds. The thick shade of the bread fruit trees, which surround his cottages—the rustling of the breeze through the bananas and sugar cane—the murmurs of the mountain streams which encircle his yard, and the coolness and verdure of every thing around us, seemed, in contrast with our situation, during a six month voyage, and four weeks residence on the dreary plain of Honoruru, like the delights of an Eden; and caused our hearts to beat warmly with gratitude to the Almighty Being, who had brought us in safety to the scene of our future labours, and had at once provided us with so refreshing an asylum."

We shall only add from the present Journal, the following discription of the Island where it was written.

"Thursday, 5. Found leisure this morning to take a cursory survey of the settlement, over which the providence of God has made us the spiritual instructors and guides. The first view of it from the sea and anchorage, gives too favourable an impression of its beauty; and the appearance of great luxuriance which it exhibits, does not expose the rude and imperfect cultivation bestowed on it by the natives.

"Lahinah is situated on the north west end of Mowee, and lies between two points, projecting slightly into the ocean; one on the north, and the other on the south end, about two miles distant from each other. These, in their respective directions, terminate the view of the beach.

"The width of the district, from the sea towards the mountain, is from one half to three quarters of a mile. The whole extent, included within these boundaries, is perfectly level, and thickly covered with trees and various vegetation. The taste, skill, and industry of an American gardener, might convert it into an earthly paradise; but now it every where appears only like the neglected grounds of a decayed and deserted plantation. There is no uniformity of neatness to be seen, and almost every thing seems to be growing in the wildness of nature. The breadfruit trees stand almost as thickly, as those of an irregularly planted orchard, and beneath them are taro patches and fish ponds, 20 or 30 yards square, filled with stagnant water, and thickly interspersed with clumps of the tapa tree, groves of the banana, rows of the sugar cane, and bunches of the potatoe and melon. All these flourish exuberantly from the richness of the soil alone, with but little attention or labour from the hand of man.

"It scarce ever rains, not oftener than a half a dozen times during the year. The land is watered entirely by conducting the streams, which rush from the mountains, by artificial courses on every plantation. Each farmer has a right, established by custom, to the water every fifth day. The pathways which are very narrow, are usually along these water trenches.

"The houses of the natives are generally not more than eight or ten feet long, six or eight broad, and from four to six high; having one small hole for a door, which cannot be entered but by creeping, and is the only opening for the admission of light and air. They make little use of these dwellings except to protect their food and clothing, and to sleep in during wet and cool weather. Most generally they eat, sleep, and live in the open air, under the shade of a *Ko*, or bread fruit tree. The land begins to rise rather abruptly, about three fourths of a mile from the sea, and towers into lofty mountains, three rude elevations of which, immediately east of Lahinah, are judged to be 4,500 or 5,000 feet above the level of the ocean. From the first swell of the rising ground almost to the summits of these mountains, there is nothing to be seen, but the most dreary sterrility and sunburnt vegetation, intersected by gloomy ravines and frightful precipices of black rock and lava.

"Every part of the island, seen from Lahinah, wears the same forbidding and desolating aspect, and, after passing either point, the eye is met only by a barren sand beach occasionally interrupted by heaps of dark coral, and made gloomy by the wild dashings of a heavy surf.

So far as our observation and information extend, this description is characteristic of the whole islands. Instead of being in the sunny and elysian fields, which the imagination of many make them, they, in fact, are only vast heaps of rocks in the midst of this mighty ocean, with here and there, at long intervals, a rich and luxuriant valley or plain thronged with inhabitants. The outlines of the whole group are wild and romantic, and the thick and ever verdant forests, which crown the heights of many of the mountains, give them a refreshing appearance. But to an eye accustomed to the varied beauties of an American landscape, to its widely cultivated fields, its stately groves, its spreading lawns and broadly-gleaming rivers, its gardens and enclosures, its farm houses, country-seats, villages, domes, and spires—a more melancholy place of exile could scarce be selected, than the Sandwich Islands. Were it not for our object and our hopes, and the upholding convictions of conscience and of duty, notwithstanding all the comforts of our present situation, and every temporal good we can possibly have in anticipation, we should almost be tempted to retire from our field of labour.

The islands of Ranai, Morokoi, and Tahoora-we are in full view from Lahinah, the two former to the west and north, and the last to the south; and at the distance of 15 or 20 miles are as dreary as the gloomiest imagination could paint them. Not a sign of life in the animal or vegetable creation can be discovered on or about them; and being constantly enveloped in lowering clouds, they are as emphatically the dark mountains of the natural as they are figuratively those of the intellectual and spiritual world. We here look in vain for those beauties in nature, with which we feasted our admiration to enthusiasm—for

"Objects find we none,
Except, before us stretch'd the toiling main,
And rocks and wilds in savage view, behind."

MR. STEWART'S LETTER.

The following interesting extracts appear in the New York Religious Chronicle, of the 19th ult.

Extract of letters from the Rev. Mr. Stewart, dated Lahinah, Island of Maui, January 25th, and February 18th, 1824.

"Since furnishing the last statement to the Board for Lahinah, we have succeeded in establishing a number of regular schools among the common people, so that for some time past besides the chiefs, of whom a large and important part reside here, there have not been less than one hundred and fifty persons under regular daily instruction, which is to us a very encouraging circumstance."

"Mrs. Stewart, Betsey Stockton, and myself, are the only missionaries on Maui, an island containing 20,000 heathen, 5,000 of whom are almost within call from our door; but such is the deportment of the natives towards us, that we feel as perfectly safe and at ease, as we should do were we in New-York. Every external accommodation—our hut and its furniture—our food, &c., would compare for rudeness and simplicity with the meanest abode of cleanly and industrious poverty at *home*. One of the only four moveable seats that our whole station can muster, belongs, according to Cowper, to the "birthday of invention"—a three legged stool, such as that on which the "immortal Alfred sat, "and swayed the sceptre of his infant realms." To the same age belongs our little cabin of grass, with ground floor and unglazed windows; but the poor thatch through which on every side, we can see the "broad glare of day" is better suited to this region of perpetual sunshine, than to the latitudes where is nightly heard, the freezing blast, that sweeps the bolted shutter."

"We beg of you, not only to remember and pray for *us*, but also for this heathen people.—They are struggling from darkness into light, and seem almost ready to turn from the power of Satan unto God; but they are ignorant, they are helpless; they want more knowledge, and they can look to none for the means of obtaining it but the Church;—to the followers of Him whose is the only name under Heaven given amongst men whereby we and they can be saved."

"This is a land of degradation and spiritual death. O, what a tale of facts could I tell—what a picture, that would be no "fancy's sketch," could I draw to my Christian friends in America, of what I know and see among this people; a tale and a picture that would make them weep over the loss of the multitude of souls that have perished for the lack of knowledge;—over the thousands that stumble against the dark mountains for want of a guide to lead them in the path of righteousness and peace."

"I must refer you to the journals of the mission for the most important circumstances relating to us. We have sent a journal and letters up to the 1st of December from this station, and have prepared for the press a sketch of the life and death of our beloved patroness, the Queen Keopuolani. I have just finished one or two drawings for it."

"You will perceive that we are still enabled to speak of prosperity and blessings, and that our encouragements in this mission, are almost unparallelled. The harvest is truly great, but the labourers are few. We do not see as many converts to holiness of life as we could wish, but even of these, we have reason to believe there are a few, whilst the great body of the nation are daily gaining light and knowledge, that cannot but prepare the way for the most enduring benefits."

From the American Baptist Magazine.

WAR IN BURMAH—BURMAN MISSION.

The following extract of a letter from an officer engaged in active operations against the Burmese, contains the latest information we have received from that country. It appeared in the London Times, and is of the date of May 21st.

"In the affair of Ramoo, the Burmese fought well, and lost about 70 or 80 killed; for no quarter was given, nor do I think it will be given during the war on either side; for if you save a Burman's life, it is ten to one that he returns the favor by taking yours. From all appearances, this will be a bloody and protracted warfare. We are about to send an expedition against Syriani and the ancient city of Pegu, in a few days. It is 70 miles up the river, and we shall have bush-fighting all the way. We are now busy in preparing fire booms, and arranging for the boats to go up the river. I do not think we shall be ready for the expedition up the Irrawaddy river to Prome, in less than a month.—The Captain of the Larne will then hoist his pendant on board the steam-boat. Sir A. Campbell, with the major part of the forces, will join him, and only a sufficient garrison will be left to protect Rangoon. If we reach Prome, all will be well; but it is an extremely difficult undertaking to transport in open boats a force of 6 or 7000 men up a rapid river, within a stone's throw of the beach, and a determined enemy annoying us all the way. It must, however, be done; and if they do not come to terms, we must go up to Ummerapoora. The mode of annoyance on the part of the enemy is by fire rafts and war boats; and as the heavy rain season is now coming on, they will have the advantage of the dark nights. With these they oblige us to keep a sharp look out. They also sink large boats to the gunwale, and turn them adrift upon us. The force with which they come down aided by the current, is very great. One nearly came on board of us the other night; it caught a rope, and the rope cut off a boy's leg as clean as if it had been amputated. We are going to send twelve of the Madras vessels for 3000 men, and for provisions."

The above is all the information which, up to the present date, has reached us respecting the Mission to Burmah; or state of the war between the Burman and Bengal governments. Enough has, however, we trust, been received to awaken every one among us to renewed prayer, and to more strenuous exertion. A few of these considerations we will now suggest.

The state of our missionaries at Ava, was by our last accounts eminently perilous. The war seems to have been carried on with unusual ferocity. Should the exasperation against the English be extended to the missionaries, we cannot but tremble for the result. All our confidence is in the God of Missions, who, we hope, has said, "Touch not mine anointed, and do my prophets no harm." The present aspect of the case, however, calls us to humble waiting upon God, that he will so overrule the existing war, as to preserve the lives so valuable to the cause of Christ; and advance the work of Missions in this benighted land.

Longevity of Deacons.—A writer in the Recorder and Telegraph has furnished a list of the Deacons of Billerica and Chelmsford, from the first organization of churches in those towns, comprising a period of little more than one hundred years.

It appears that during this period 16 Deacons have died in Billerica, the oldest of whom was 93, and the youngest 56—average age 70 years. Four are now living whose ages are 80, 75, 66, and 50. In Chelmsford, within the same time, 13 Deacons have died, the oldest of whom was 90; and the youngest 52—average 74. A list is given of 17 successive Deacons in the town of Dorchester, and their average age is more than 77 years.

DR. CAREY.

It is stated in the London Baptist Magazine, for December, that Dr. Carey has been restored to the enjoyment of sound health.

REVIVALS.

REVIVALS IN OHIO.

The following letter from a clergyman in Ashtabula County, gives some further particulars respecting the revivals in that section of country.

To the Editor of the Western Recorder.

SIR,—The Grand River Presbytery held their annual session on the first instant. at Mesopotamia. The season was more than usually interesting. There was much good feeling manifest among the members, and from the report on the state of religion within its bounds, the Presbytery have reason to believe that there is a lighting up in the churches—and though the places are but few where the work has been general, yet a large proportion of the churches, are more or less enjoying some special token of the divine presence. It is hoped that God is about to water abundantly this part of his thirsty Zion.—The rising glory of the kingdom of our Lord is becoming more and more manifest in this section of country. And though there are sectarian divisions, and an unhallowed spirit manifested in maintaining them—and there are, also, the more fatal errors which are supported by a zeal worthy of a better cause—yet the benign influence of that religion which warmed the bosom of God's equal Son, animates his friends in their work of love—and the light of truth shines more resplendent, as it rises above the narrow bigotry of sect, or the more dark and cheerless gloom of error.

The friends of religion in this region are not inactive—and though there are many difficulties to surmount, yet they are by no means disheartened. Literature and vital piety, connected with a correct theory of our holy religion, are subjects which interest the attention of many, and which are now distinctly before the public as the objects of enterprise. The Presbyteries of Grand River, Portage, and Huron, have, by their commissioners recently located an institution at Hudson—near the centre of the reserve—to be known by the name of the *Western Reserve College*, with the expectation that in a few years, a Theological department will be connected with it. Measures are now taking to rear the edifice as soon as possible.—

In haste, yours affectionately,
URBON PALMER.

Kingsville, Ohio, February 17, 1825.

Revival among the slaves in Missouri.—The Rev. Mr. Peck, a Baptist missionary in Missouri, writes to the Secretary of the Massachusetts Baptist Missionary Society, under date of November 1st as follows:

Not the least interesting field of evangelical labour here, is amongst the blacks, especially the slaves of Missouri. There are useful exhorters in the St. Louis church, and at least one I think whom God designs to become a useful preacher amongst his own colour. I have baptized fifteen of this class the past year. Last night I had a most interesting meeting with the blacks in St. Louis. Ten persons in the assembly were anxiously inquiring "what must we do to be saved?" Others are rejoicing in hope. I think it was the most solemn and impressive meeting I have yet witnessed amongst them. One of the black members, and the one who gives favorable evidence of preaching talents, has opened a Sunday school under our meeting-house, and the poor ignorant creatures flock to him in crowds for instruction.

TRACTS IN THE REVIVAL AT KIRBY, VT.

During the summer past, there has been an interesting Revival of Religion in Kirby. A considerable number have made a public profession of religion, and as many persons as there are families, give a pleasing evidence, that they have been born of God.

In the progress of the Revival, a blessing has evidently attended the reading of *Tracts*. A Society had been formed Auxiliary to the American Tract Society, and the Tracts were obtained and distributed about the commencement of the work. These were blessed to the awakening of several individuals, and afforded profitable reading to the inquiring. One young man in particular, was awakened by reading the "*Swearer's Prayer.*" On reading it, he immediately resolved to abandon the practice of profane swearing, to which he had been addicted: convictions seized his mind, which his strongest efforts were insufficient to dissipate; and he at length ventured to hope in Christ, though with trembling. The tracts were much circulated, and read with deep interest. It was stated to the writer that, in some instances, young men no sooner returned from the field, than they were engaged in reading Tracts; and that they frequently carried them into the field, that they might occasionally catch a leisure moment and read them. On a Sabbath, a company of young people returning from meeting, called at a house on the way, as the distance was considerable, and on entering the room to which they were conducted, they took each one the Scriptures, or a Tract, and read in silence. The good lady who mentioned the circumstance to me, observed, that as she opened the door, she could not but gaze with delight upon the solemn scene, and admire the contrast between their appearance then, and the levity and thoughtlessness which they exhibited a few weeks before. If the friends of tracts were to witness such a scene, they would be thankful for the privilege of aiding in their circulation through the world.—*Amer. Tr. Mag.*

Within the last year no less than 50 Cherokee Indians have been added to the Christian Church, all of them giving satisfactory evidence that they have been with Jesus.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 1, 1825.

Our first article to-day, is inserted chiefly for the benefit of those who have perused the pamphlet entitled *Argumentum ad Hominem.*

The two articles under our musical head, have a bearing on one single topic—but it will not be inferred from them that any thing like a *general* effort is making in Boston, towards the restoration of the *vulgar harmonies.*

The Prayer of Faith.—We copied into our columns a short time since, a well written article on this important subject, contained in a late number of the Recorder & Telegraph. In the same paper of the 12th ult. is contained a second article on this subject by the same writer, in which, by a short course of reasoning, he comes to the conclusion that the church, not offering unitedly the prayer of faith, must be "responsible, not only for the absence of a revival of religion; but for all the consequences of such a state—all the dishonor done to God—all the reproaches cast on his cause—all the immortal souls that for want of the influences of the Holy Spirit, sink unprepared into a miserable eternity." What a tremendous amount of responsibility! If these inferences are indeed just, it is of immense importance, that the Christian world should come to a right understanding of their duty!

The writer grounds his argument on the following passage of Scripture—"*If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those that ask him.*" He justly considers this text as containing a promise of the most definite and positive nature, and says that the difference between the Christians of the Apostolic age and those of the present day is, that the former believed this promise in the most absolute sense—were as much affected by the terms "*it shall be given*" as by the word "*ask*"—that they expected the blessing they asked for in humble boldness, &c. while those of our own times, feel a total uncertainty when they pray, whether they shall receive any thing of the Lord. "We dare not live in the total neglect of a command requiring us to pray," he says; but "have not faith enough to seize and appropriate the promise."

He exemplifies his remarks by asking what would be the result, if all the members of a church were engaged in earnest, persevering prayer for the outpouring of the Spirit? "Who would believe" he adds, "that nothing would be done?"—"Who can doubt that a revical of religion would be the immediate consequence?" and he then subjoins the inferences above stated, and adds the following queries.

"Is it not inconsistent with the known principles of human nature, to expect that any pursuit should long be persevered in, without a strong hope, a confident expectation of success? And, is not the want of the *prayer of faith*, one great reason why the *spirit* of prayer so often declines in our churches?"

This is certainly presenting the subject in an interesting point of light; though it must be acknowledged that the discussion is incomplete.

Another writer in the Recorder & Telegraph of the 19th ult. whose object is to invite a further discussion of the subject, examines anew, the *terms* of the promise contained in the passage above cited; and dwells on the phrase—"*to them that ask him,*" and requests that the writer above mentioned "would explain how it is, that a promise of the gift of the Holy Spirit to *them that ask for it*, is to be considered as a promise of the gift of the Spirit in answer to the prayers of the former *to* those who do *not* ask for it." This difficulty may be more simply stated thus: The promise is made equally to *A* and to *B on their asking* for it. Either, while asking for *himself* will undoubtedly obtain the gift. But while B. *refuses* to ask, how does it appear that the blessing *will certainly descend*, merely in consequence of the prayer of A, in B.'s *behalf?*"

It is desirable that this important inquiry should be thoroughly discussed; and it may be hoped, that, the subject will at length be placed in an unembarrassed and distinct point of light.

Another Missionary Society.—A South Carolina Missionary Society, having for its primary object the carrying of the Gospel into the destitute parts of the state, and the upbuilding of feeble congregations, was formed at Charleston, on the 21st ult.

Another Missionary.—George D. Boardman was recently ordained in North Yarmouth, Me. as a Missionary to Burmah. The sermon, on the occasion was given from the text, "I will go in the strength of the Lord God."

Auburn Theological Seminary.—This institution is fast rising in importance. The present number of students, as appears by a recent catalogue is 36, a greater part of whom, are graduates of Hamilton and Union Colleges. Three however, are from Yale, three from Nassau Hall N. J. two from Amherst Collegiate Institution, and one from Ohio University. The following constitute the board of

TRUSTEES.

Rev. Dirck C. Lansing, *President*—Rev. Levi Parsons, *Vice President*—William Brown Esq. *Secretary*—Rev Henry Axtel, D. D. Rev. Seth Smith, Mr. Samuel Bellamy, Rev. Ebenezer Fitch, D. D. Nathaniel W. Howell. Esq. John H. Beach, Esq, Rev. Henry Davis, D. D. Mr. Eleazer Hills, Mr. Thaddeus Edwards, Rev. William Wisner, Rev. David Higgins, Henry McNiel, Esq.

Mr. Richard Steel, *Treasurer*—Horace Hills, *Auditor*.

The following are the

FACULTY.

Rev. James Richards, D. D. *Professor of Christian Theology.*

Rev. Matthew La Rue Perine, D. D. *Professor of Ecclesiastical History and Church Government.*

Rev. Henry Mills, *Professor of Biblical Criticism.*

Rev. Dirck C. Lansing, *Professor of Sacred Rhetoric.*

There is a vacation in the Spring, commencing on Wednesday next preceeding the first Thursday of May, and continuing four weeks;—and one at the close of the year, beginning on the third Wednesday in August, and continuing eight weeks.

The annual course of study in the respective classes, commences at the close of the vacation in the Fall; which time is most advantageous for joining the institution.

Room-rent and the use of fourniture are gratuitous. Board is furnished at one dollar per week. The expense of fire wood does not exceed five dollars a year for each student.—Washing and lights as in other villages.

The annual meeting of the Boards of Trustees and Commissioners, and the examination of the several classes of the Students, are on the Tuesday preceeding the commencement of the vacation in August.

Beneficence.—Godfrey Haga, Esq. who died a short time since in Philadelphia, has bequeathed to four several beneficent institutions, one thousand dollars each; to the German Society, two thousand dollars; to the Bible do. four thousand; to the Widows' Asylum, five thousand; to Orphan ditto, ten thousand; to sundry persons, fifty thousand five hundred; to the Moravian Church in the city, two thousand; for the relief of superanuated Moravian preachers and families, missionaries, &c. six thousand; to the society for propogating the gospel among the heathen; a fund of twenty thousand, interest to be applied to the education of young men for the ministry; and all the remainder of his property, estimated at *two hundred thousand dollars*, to the last mentioned society, to be appropriated from time to time, agreeably to their direction.

The simple interest of the money which Mr. Haga has here given for the propagation of the Gospel among the Heathen, says the N. Y. Observer, will constantly support 25 missionaries. The whole number of missionaries employed by the United Brethren in all parts of the world in 1819 was 85. Mr. Haga's donation will enable the Society greatly to enlarge its sphere of operations.

Keopoulani.—It appears, from a letter found in to-days paper, that Memoirs of this distinguished Queen and patroness of the Missionaries of the Sandwich Islands, have been prepared in Lahinah, for the American press. The work will doubtless be published; and if any judgment may be formed from what has already been detailed respecting this distinguished convert to Christianity; as well as from the known talents of the missionaries at this station, the Christian public may expect to be shortly furnished with an interesting little volume.

Real estate in New-York.—By the comptroller's report for 1824, it appears that the whole amount of real estate within the limits of the state of New-York is $211,649,495.—$52,019-730 of which is owned in the city and county of New-York, $6,758,336 in the county of Westchester; and $6,748,072 in the city and county of Albany.

Monied Institutions.—The amount of capital of the monied institutions applied for at the present session of our Legislature, has been estimated at $52,000,000, nearly one fourth of the aggregate amount of real estate. More than $36,000,000, of this sum have been petitioned for, in favour of New-York city.

Desha Again.—The Pittsburgh Recorder mentions that the new trial was granted on the ground that some persons got access to the jury, and influenced their verdict, by threatenings of personal violence.

SUPPRESSION OF THE BIBLE.

From the following firman, lately issued by the Grand Seignor, it appears that the shackles of ignorance are not yet to be broken in his dominions.

"I have learned that books, such as the Bible, the Psalter, the Gospels, and the Epistles of the Apostles, have been printed in Europe, to the number of 2 or 3000 copies of each, together with a treatise in the Persian language, and 2 or 3000 copies of each kind, with four or five of the Persian treatise, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire, under my government, you have to order those books back to Europe, and if such should in future arrive at the custom house, to make strict examination, and to take care that none of these books be sold in my capital. You will also see that no Mussulman obtains such books; and if there should be any copies of them, that they be taken away and thrown in the fire to be consumed by it; and above all things, let none of them be sold or bought in any country belonging to my empire."

The time must soon come, however, when the phrase "*My Empire*," shall no longer be uttered by the Grand Turk. Already his affairs seem fast declining, and though the above firman should go into full execution; yet if the prophecies may be relied on, the time of his triumph will be short.

COMMON SCHOOL CELEBRATION.

In compliance with the Circular from the Superintendant of Common Schools of this State, a Common School Celebration was held in the town of Augusta, on the 24th inst. A convenient stage was erected in the Congregational Meeting House, on which *eight* schools, containing *three hundred and eighty-seven* scholars gave very pleasing proofs of the improvement they had made.

The services were opened by the Rev. Benjamin I. Lane, after which a select hymn was sung. The Rev. Mr. Paddock of the Methodist Church, delivered a very excellent and appropriate address at the close, and the Rev. Mr. Sherburne of the Baptist Church, concluded with prayer.

The services were diversified by excellent and appropriate music from a choir under the direction of the celebrated Mr. D. Clark. No conclusion from this specimen could be drawn unfavourable to Common School Celebrations. Any town or people who will oppose such institutions for the moral and intellectual improvement of our youth, must certainly stand in their own light.—*Communicated.*

APPOINTMENT.

The General Synod of the Reformed Dutch Church in North America, met at Albany on the 16th inst. for the purpose of electing a President of the Theological Seminary under their care, to supply the vacancy occasioned by the death of Rev. Dr. John H. Livingston, and on the following day, made choice of Rev Dr. Philip Milldoller, to fill that office, which appointment, after due deliberation, he accepted.

The Synod also resolved, that a monumental tomb stone, with a suitable inscription thereon, be erected over the grave of the deceased, in commemoration of the love, veneration and respect due to his memory. And that it be recommended to the different churches under their charge, to clothe the Pulpits in mourning for sixty days.—*Albany D. Adv.*

POLITICAL.

The political department has seldom presented a scene of such extensive barrenness as at the present moment. The late arrivals from Europe, seem to give an air of probability to what we doubted last week, respecting the acknowledgement of the independence of South America: but we have not yet seen any thing on this subject, that is of an official shape; and can hardly expect to realize this happiness very soon; yet the recent liberation of Peru, is in favour of such a result.

Congress.—It often happens in Legislative bodies that a mass of *necessary* business presents itself, the disposal of which furnishes no details of interest, and such has been the case at Congress for these few days past. The proceedings of both Houses have been more or less engaged with provisions and expenditures, and roads and surveys, and compensations, without producing any important results. The "Judicial System" has been taken up and laid down again—and the Georgia claims, which the National Journal says have been before Congress about thirty years, have been rejected.

Friday, Feb. 18.—The attention of the House of Representatives, to-day, was chiefly engaged, in committee, on the bill to exempt boats, employed in canal navigation, from tonnage duty. A debate on this subject took place between Messrs. Storrs, Newton, Tomlinson, and Cambreleng, when an amendment was submitted by the former, with a view to guard against the inference, that the U. S. possesses the right to levy toll on boats, navigating exclusively, within the States, and the bill was ordered to be engrossed for a third reading.

The next files of papers will probably furnish additional particulars on the subject of the removal of the Indians.

LEGISLATURE OF NEW YORK.

The Legislature adjourned from Monday till Wednesday of last week for the purpose of affording the members an opportunity of joining in the celebration of Washington's birth day.

On Wednesday, Feb. 23, Mr. Spencer from the committee on literature, reported a bill granting to the Geneva college $50,000 as an endowment.

A report from the Judiciary Committee was read in the Senate respecting the engrossed bill from the Assembly providing for the choice of U. S. Senator. The Committee consider the business of such appointment as not properly coming within the usual forms of Legislation; and that in case of a disagreement of the two Houses respecting the nomination, recourse should be had to a joint vote of the Houses; as otherwise it might be in the power of a single branch of the Legislature to defeat the final choice, and thus contribute towards abolishing the National Assembly. The Committee made their Report in the greatest haste in consequence of a Message received from the President of the United States giving notice that there would be a session of the U. S. Senate on the 4th of March next.—The Report was ordered to be printed.

Mr. Crary offered the following resolution, and on his motion it was laid on the table:

Resolved, That the committee on agriculture be instructed to inquire into the expediency of authorizing by a general law, the incorporation of one loan office in each of the several counties of this state, for the term of twenty years, and for the sole and only purpose of loaning money on mortgages which shall not be foreclosed if the interest be paid annually at six per cent during the continuance of the said corporation.

In the Assembly, on Wednesday, Feb. 23d. the bill to authorize the construction of a canal on the margin of the Niagara river, near the Black Rock Basin, to be independent of that work," was read the third time, and was passed, 71 to 31.

The bill for altering the time of the meeting of the supervisors of the several counties of this state; and the bill to incorporate the Western Inland Navigation Company came into discussion, but were not disposed of.

On Thursday, the governor transmitted a memorial from inhabitants of the western parts of the state, respecting a navigable communication between the Alleghany river and the Erie canal, which he recommended to the favourable attention of the legislature.

In Senate, on Friday, Mr. Burrows from the committee on Indian affairs, reported a bill to amend the act of 1821, to prevent intrusions on Indian lands, as to allow teachers to reside among the Indians at their request.

This bill, we trust, for the honor of humanity will become a law.

In Assembly, on Friday, several bills of a local nature were passed.

The bill to incorporate the seminary of the Genesee conference at Cazenovia, was read the third time and lost, there being but 84 in favor.

On Friday the Senate, contrary to the principles detailed in the Report of Wednesday, sent to the Assembly a joint resolution appointing Albert H. Tracy as Senator to Congress.

Mr. Goodell moved that the house concur in the Resolution. Considerable debate ensued, and a substitute was offered: but neither of the motions prevailed; and it remained doubtful at the last dates whether any appointment of Senator would be effected.

SUMMARY.

Appointments in Anticipation.

Mr. Adams has offered to Mr. Clinton, the post of minister to the court of St. James. This is a severe comment on the course pursued by certain gentlemen, who oppose the election of Judge Spencer, on the pretence that he was the friend of General Jackson, and therefore opposed to Mr. Adams.—*A. D. Adv.*

The Baltimore Patriot states, that "it is very well understood that Mr. Clay accepts of the invitation to take the Department of State; and it is probable Mr. Southard will be retained as Secretary of the Navy."

Letters from Washington, state that the place of Secretary of War, will be offered to Governor Cass, of Michigan.

An abstract of the Comptroller's Report published in the Albany Argus, furnishes the following statements.

The several funds embraced in the Comptroller's Annual Report, are the General Fund, Common School Fund, Canal Fund, Literature Fund, and Lewiston School Fund.

Capital of the General Fund,	$2389441 63
Capital of the Common School fund, exclusive of unsold lands and one half of the quit rents,	1288309 97
Capital of the Canal fund, exclusive of the canals, and of the lands granted by individuals for their construction yet unsold	58646 66
Capital of the Literature fund under the management of the Comptroller $39,980, 26; under the management of the regents $66,-320 00,	106250 26
Capital of Lewiston School fund,	4098 54

The income from the above funds, with the revenue belonging to each, arising from other sources than the foregoing capitals, are estimated by the Comptroller for the current year, as follows:

Estimated revenue of the General fund,	$277081 70
School do	75933 00
Canal do	692500
Literature do	5762 55
Lewiston Sch'l do	255

"Assuming that the revenue and expenses for the next year, will not materially vary from the estimate made for the current one, there will be a deficit of nearly $100,000 in the year 1826, without the income from the state tax, which is calculated to produce $130,000. The tax therefore must be continued, or the revenue otherwise increased, to meet this deficiency."

Canal from the Ohio to Lake Erie.—The Legislature of Ohio, *have adopted* the resolution in favour of immediately cutting this canal. It is to be executed at the charge of the State.

Ohio and Chesapeake Canal.—We have great pleasure in announcing to our readers the fact, says the National Intelligencer, that an act has passed the Legislature of the State of Maryland, corresponding with the act of Virginia, for incorporating a company to unite the waters of the Chesapeake with those of the Ohio.

A bad Example.—The President of the United States together with the Secretary of the Navy and several members of Congress, recently paid a visit to the North Carolina 74, in the Potomac, *on the Sabbath.* They were welcomed by the discharge of Cannon, manning the yards, &c. After visiting every part of the ship, divine service was attended by the chaplain, and at 4 o'clock "the company sat down to an elegant dinner." After dinner the company left the ship under another discharge of cannon and returned to the capital. *Quere*—Is the fourth commandment equally binding on public functionaries and private citizens?—*Oracle.*

The Holy Alliance.—Mr. Stratford Canning, by the latest intelligence, had arrived at Frankfort, on his way to Vienna and St. Petersburg. It is affirmed by the *Allgemeine Zeitung*, that no apprehension is now entertained of the friendship of the Great Powers being disturbed. On the questions relative to the claims set up by Russia to a line of coast in North America, the United States are made to appear the aggrieved party, and England is described to act as mediator between the American and Russian Governments. All the Great Powers, it is added, are resolved, by "powerful intervention," to put an end to the sanguinary contest between the Turks and Greeks; but in what way, or in whose favour the "powerful intervention" will take place, is not specified.

INSTALLATION.

On Wednesday last, the Rev. Abijah Crane was installed as pastor over the Congregational Society in Westmoreland.

Rev. Professor Monteith of Hamilton College presided and commenced the services by imploring the divine blessing. Rev. Mr. Hopkins, of Sangerfield, offered the introductory prayer. Rev. Mr. Coe, of New-Hartford, delivered the sermon, from II Corinthians, II: 15th—16th.—Rev. Mr. Robinson, of Hanover Society, Paris, offered the installing prayer. Rev. Mr. Bushnell of Vernon, gave the charge to the Pastor, and Rev. Mr. Eells, of Westmoreland, late pastor of the congregation, gave the charge to the people. Rev. Mr. Brace, of Utica, offered the concluding prayer. The services were solemn and appropriate—The congregation large and unusually attentive; and the singing highly creditable to the choir and their leader. Transactions of this kind are calculated to impress the mind with a sense of that solemnity which all must feel in the day of final decision.

Communicated.

DONATIONS

TO THE W. EDUCATION SOCIETY

In the Month of January 1825.

Oneida County.

Utica.	By a friend to the Sc'y. Cash,	$ 5 00
	The first Utica Presbyterian So'y, contributed in pursuance of the recommendation of the Presbytery of Oneida	34 37
	Sec'd Presbyterian Soc'y. in Utica, do.	5 80
	Wm. Williams, being one half of the net proceeds of the Repository for the year 1824.	50 00
	Female friend by Mrs. Erastus clark,	50
Vernon,	Church and Soc'y at V. Centre contribution in pursuance of recommendation of Presbytery,	4 00
Trenton,	Presbyterian Society do.	2 10
Hanover,	Congregational Soc'y under the pastoral care of Rev. Mr. Robinson, do.	4 60
Westmorelend,	Presbyterian Soc'y. do.	16 38
	Mary Seymour, Provisions,	1 50
Verona,	Several ladies in provisions and merchandize towards constituting their pastor Rev. Israel Brainard, a Director for life,	14 51
Sangersfield,	Messrs. Josiah and Reuben Bacon, mdz.	25 20
	Chauncey Buel,	6 00
	Dea. Ezekiel Johnson, cash,	2 10
Holland Patent,	Elisha Wells, provisions,	3 72
New Hartford,	Lewis Ensworth,	1 00
Clinton,	Eli Ellinwood,	4 00
Paris Hill,	George Walker,	42
	Sophia Goodrich,	42
	Abraham Bartlett	70
	Adam Simmons,	94
	Charles Smith	25
	Mary Kilbourn,	60
	Samuel Russel,	25
	Hannah Mills,	18
	Martin Porter,	1 70
	James Barnes,	48
	Martha Barnes,	13
	Martha Handy,	40
	Anna Smith,	22
	Nancy Hopkins,	1 06
	Libbeus Crane,	25
	Henry McNiel,	1 00
	Mrs. H. McNiel	75
	Doct. Elnathan Judd,	7 92
	Val Pierce	66
	Nathaniel Tompkins,	57
	Stephen Hitchcock,	54
	Ezekiel Pierce,	92
	Justis Munson	2 75
	Jonathan Head,	1 08
	Israel Scofield,	2 40
	William Simmons 2nd,	42
	Fobes Head	60
	Daniel Handy.	38
	Charles Simons, mdz.	37
	Susan Meigs,	50
	Harriet Burchard,	1 00
	Chester Scofield	1 00
	Philip T. Simmons, cash,	25
	Tillingherst Simmons, services as agent	1 75
Onondaga County,—		
Camillus,	Second Church in Camillus by Rev. J. Chadwick, cash,	2 50
Madison County,—		
Morrisville,	Rev. Washington Thacher	1 00
	Rev. John Lord mdz.	16 50
Madison,	Rev. Ezra Woodworth prov.	10 00
	Gilbert Tompkins,	4 00
	Stephen F. Blackstone,	3 00
	Elijah Putnam,	2 00
	Dea. Benjamin Simmons,	1 00
	Thomas Simmons,	2 00
	Asa Morse,	1 50
	George T. Taylor,	1 25
	SamuelBrownell,	2 25
	Samuel Tompkins,	50
	Phebe Brownell,	1 50
	John White	2 00
	Mrs. Spencer,	50
	Cornelius Simmons, cash,	1 00
	Edward Rogers;	1 00
	Calvin Whitcomb, services as agent	2 00
	Total,	269 13

JNO. BRADISH *Treasurer.*

OBITUARY.

For the Western Recorder.

The funeral of Gen. George Doolittle, whose death was mentioned in the last number of the Recorder, was attended at the Presbyterian Church, on Wednesday last, by a very numerous assemblage of friends and acquaintance from this and the neighboring towns. An extemporary discourse was delivered at the church by the Rev. John Frost. After the discourse a procession was formed by a large and respectable body of masons from the lodges in the vicinity, and proceeded to the cemetery, where the funeralsolemnities were performed according to the order of that ancient fraternity of which the deceased had long been a member. Ezra S. Cozier, Esq. of Utica, presided with great dignity and propriety.

The following facts were mentioned by the speaker in the sketch given of the life and character of the deceased.

He whose remains lie before us was 65 years of age last June. He was among the first settlers in this now rich and populous country. He emigrated from Middletown in Connecticut, the place of his nativity, 39 years ago. He has through life sustained a fair moral character. He was distinguished as a man of profound judgment, of great independence of mind and unbending integrity. His firmness and independence produced a degree of apparent severity which sometimes rendered his presence painful to his inferiors. But those who knew him best, regarded him as possessing on the whole an amiable and benevolent spirit. His natural severity of disposition was, it is believed, much softened in the latter part of his life by divine grace.

He spent almost six years of his life in the service of his country during that struggle which gave birth to our independence. He has been elected a member of the Legislature of this state, and has held the office of supervisor in this town for more than 20 years.

He has long been a member of that ancient and honorable fraternity, known by the name of "Free and accepted Masons." He commenced business in life, as most of our valuable citizens have done, without much property, and by his industry and economy rose to affluent circumstances.

As a husband and father he was respected and beloved. He has left a beloved wife, 10 children, and 28 grand children, and a numerous circle of relations and friends to lament his sudden departure.

He united with the church in this place about 12 years since. He was soon after elected by a unanimous vote of the church to the office of "ruling elder," and as such has been a valuable counsellor, and a great blessing to the church.

At a meeting of the church in December last, preparatory to the communion, he rose and remarked with great modesty and simplicity as follows; "I am an *old man* and an *old sinner*. I feel as though my time was short, and that it becomes me to prepare for another world. I do not feel that I can say much for the edification of my brethren. But I feel it my duty to speak a word for the Lord, and I hope we may awake and not sleep as do others." The tears rolled down his cheeks, and he sat down. The effect of this short address was very visible upon his brethren present.

He has manifested much interest in the work of grace which exists among us at this time. Last Friday evening he attended the meeting of the "Bible Class" near his house, and at the close conversed with some who were under serious impressions. Last Sabbath noon he went into the Sabbath school, and a youth who sat before him, and who had recently been examined for admission to the church, rose to repeat one of the Village Hymns, which commences with the following words.

"Oft as the bell with solemn toll,
Speaks the departure of a soul,
Let each one ask himself, 'Am I
Prepared, should I be called to die?"

Affected with the sentiment of the hymn, he was unable to proceed, and sat down.

In the evening our deceased friend attended the lecture in the session-room. After lecture, he again conversed with some who were under religious impressions. He returned home with his wife and family in perfect health, manifested much interest in the revival, expressed his hope that it would extend. Before retiring to rest, he called his family together and prayed with unusual fervour with them. He retired to rest as well as usual. At one o'clock he was seized with an apoplectic fit. He spoke a few words, but soon became insensible of his condition; and on the succeeding evening, between ten and eleven o'clock, *expired*—a solemn warning to all to be prepared for their departure, for in this striking death we cannot but see the truth of that declaration, "*We know not what a day may bring forth.*

Whitesboro', February, 24, 1825.

DIED,

At New-York, on the 22d inst. the Rev. JOHN BRODHEAD ROMEYN, D. D. Pastor of the presbyterian church in Cedar street, in the 47th year of his age.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to tdke their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due cantion having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

POETRY & MUSIC.

"Kindled only at the skies."

TO A FRIEND ABOUT TO MARRY A SECOND TIME.

Oh! keep the ring, one little year,
Keep poor Eliza's ring,
And shed on it the silent tear,
In secret sorrowing.

Thy lips, on which her last, last kiss
Yet lingers moist and warm,
Oh! wipe them not, for newer bliss,
Oh! keep it as a charm.

These haunts are sacred to her love,
Here her loved presence dwells!
Of her the grot, of her the grove,
Of her the garden tells.

Beneath these elms you sat and talked;
Beside the river's brink,
At evening arm-in-arm you walked;
Here stopt to gaze and think.

Thou'lt meet her when thy blood beats high
In converse with thy bride,
Meet the mild meaning of an eye,
That never learnt to chide.

Oh, no, my friend! another here
Thou canst not, must not bring;
No, keep it—but one little year,
Keep poor Eliza's ring.

The Editor of the Recorder & Telegraph seldom misses his aim; but for once he has hit very wide of the mark. We allude to the observations on the subject of the Old Hundred Collection, which are found in his paper of the 12th instant. We could tell him that we are no strangers to Boston, or the music in that city—that H. & H. Society Collection was early shewn to us in manuscript; and, that, though we have seen neither the *leaves* nor the *covers* of the Old Hundred Collection; yet, if his *own former* representations are to be depended upon, we shall venture to say that we are well acquainted with the very identical tunes which compose the volume.

As to what he terms "*a pretended Review*," there are scientific facts enough in it, to demonstrate the genuineness of its character: but, as the Editor of the R. & T. makes no pretensions to musical theory, it may better satisfy him, perhaps, if we add, that, since the appearance of the article in question, we have unexpectedly been made acquainted with its origin and history. So much for our having, as the Editor supposes "been taken in the net."

But let us not be misunderstood—it is not *books*, but *principles* that *we* are contending for. Books may *soon be forgotten:* but principles, when once established, will continue to operate for any length of time. We ourselves, no less than the Editor of the R. & T., are the advocates of "Old Hundred and Dundee, and other tunes of the same noble character;" and we would, by all means, have them considered as *standard tunes* in the church: but is this any reason why the *ordinary copies of these tunes should not undergo the necessary corrections?* Is it any reason why the *vulgar harmonies* attached to them—harmonies that *never were authorized*, and which, for years past, have been growing worse by the accumulation of typographical errors—is it any reason why *these* harmonies should be sanctioned in preference to such as are distinguished for simplicity, chasteness and expression? As well might we talk of setting aside our existing version of the Psalms, in favour of *Sternhold and Hopkins;* for no one can doubt, but that the latter were in their day, most eminently and extensively subservient to the interests of piety. Even now, many respectable congregations could be pointed out, where this old version is preferred to every thing that can be offered as a substitute—as much so, probably, as the Old Hundred Collection is preferred by the Editor of the R. & T., to any other singing-book in circulation.

But *Park-street* and *Old South*, it seems, have both patronized the book; and *one* of these churches has *been justly celebrated for its excellent music.* Be it so: but what then? Has church music never been known to decline?—And are there no evils to be apprehended from such conspicuous examples of declension as this incident furnishes? The facts before us show indisputably that there is at least in one important respect, a declension from *just musical principles:* and, as to the influence of such examples, let common sense and common observation, decide the question.

Again; We must beg leave to call in question the inferences that the "worthy Editor" of the Recorder & Telegraph, derives from the fact he alludes to, in the following paragraph:—

"The reviewer states, that "about one third" of the 109 [111] tunes it contains "have been selected from the Handel and Haydn Society Collection." Hence, it is obvious, either that the Handel and Haydn Collection must contain a great many very poor tunes, or else, that the reviewer's loud complaints against the Old Hundred Collection admit of some qualification."

Now suppose that one third of Watts' hymns were to be mixed up with those of Sternhold and Hopkins, and that a volume thus constituted was to be *recommended for general use, without reference to the proper points of discrimination:* would either of the above inferences be drawn respecting the character of the volume? Would the latter be such a book as to answer the wishes either of Scottish Seceders, or American Congregationalists, or Presbyterians? and would any body say that it was a collection of good poetry; or, that not being such, the sinnings of the compiler were in any shape to be attributed to Watts?

But again: The matter in the H. & H. Society Collection has to our knowledge, been prepared with immense labour; and much expense in time and money have been devoted to it.—Whether the result of this labour is on the whole to prove useful or prejudicial to the general interests of psalmody, is a question which we are not pretending to decide: but let us now ask, with the Reviwer, by what right the Editors of the Old Hundred Collection have been permitted to transfer so much of this matter to their own pages? *We, at least*, have no personal interest either directly or indirectly in proposing this inquiry—but if the Editor of the Rec. & Tel. can investigate it to his own satisfaction, he can then better understand what *we* meant when we said on seeing the Review, that "the half had not been told us." We saw before, that vulgar *harmonies*(not melodies) were recommended to the public, as worthy of extensive adoption: but we did not know till the "Review" was sent to us, that so much of the book in question, was liable to the charge of direct plagiarism.

The Boston Evening Gazette of the 22d ult. contains a rousing Phillippic, against the abuses of music. The subject is a proper one, but the unhappiness is, that the writer is too little acquainted with it, to be able to attribute, in every instance, the abuses he complains of, to their true sources. What he says about psalmody is quite out of the way.

It happens to be no disparagement to men of the first rate education, to say that most of them make no pretensions to the science of music: and yet such is the state of the art among us, that they may be permitted to rail against every thing that relates to it, as much as they please, with entire impunity: but, would it not be full as well for them, to bring a little light to bear upon the subject, as always to be striking in the dark? Had "*Philo-Harmonicus*" known *really any thing* about the origin of the *vulgar harmonies,* attached to the old standard tunes which he so justly pleads for, he would have seen that there was need enough for the tunes to pass through the hands of an efficient theoretical and practical musician, for correction; and he would thenhave been better prepared tospeak discriminately, as to the result of undertakings of such a nature. Evils doubtless arise through a want of union and uniformity in such undertakings; and for the prevention of these, the writer has communicated a suggestion which might be deemed of some importance. He says,

"As things are, it is high time to establish a correct *standard* of church music, which shall control and correct the popular taste and produce a happy uniformity;—a *steady, collected* and *appropriate performance of Christian psalmody.* To effect such a state of things, richly deserves as great an effort as a *convention of all the best musicians in each Commonwealth.*"

A patent has lately been taken out at Washington for an invention, which it is said, will save three quarters, or four fifths of the expense of bells now in common use. It is a simple triangular bar of cast steel, hung by one corner. Three hammers, of different sizes, are placed near the centre, which strike the base by means of turning a crank. Sounds are produced every way as loud and pleasant as from the common bells.

COMMUNICATIONS.

To the Editor of the Western Recorder.
Auburn, Feb; 16, 1825.

DEAR SIR,—At the desire of the Presbytery of Cayuga, I forward to you the following document, requesting, if consistent with your views, to give one insertion in your paper. The cause of religion perhaps demands it.

"*Presbytery of Cayuga, Jan.* 19, 1825.

"Whereas, a man by the name of John Patterson, professing to be a member of the Presbytery of Ronte in Ireland, has been preaching and residing within our bounds for a considerable time; and, whereas, the said John Patterson has proved himself to be an intemperate, quarrelsome and immoral man, therefore, resolved, that the editors of newspapers throughout our country be requested to give notice to the religious public that such an impostor is going about the country. The papers which he had when he departed out of our bounds, are a diploma from the University of Glasgow, dated April 14, 1817, and a certificate of his membership in the Presbytery of Ronte, and purporting to be signed by the moderator and ten other persons. *Resolved*, that Dr. Richards be, and he is hereby requested to forward an attested copy of the above minute to the editors of the New-York Observer and of the Western Recorder, accompanying it with the rule of the General Assembly respecting foreign ministers. A true copy.

"Attest. SETH SMITH, *Stated Clerk.*"

An extract from the *regulations* with respect to the receiving of Foreign Ministers and Licentiates, adopted in 1800, and published in a *Digest* compiled from the records of the General Assembly in 1820.

"When any minister or licentiate from Europe shall come into this country and desire to become connected with the Presbyterian Church in the United States, he may apply to any committee appointed to direct the services of travelling ministers and candidates; which committee shall inspect his credentials, and, by examination or otherwise, endeavour to ascertain his soundness in the faith, and experimental acquaintance with religion, his attainments in divinity and literature, his moral and religious character, and approbation of our public standard of doctrine and discipline: if the result shall be such as to encourage further trial, said committee may give him appointments to supply, and recommend him to the churches, till the next meeting of the Presbytery, to which said committee belongs. It shall become the duty of such minister or licentiate to apply to that Presbytery, or to any other in whose bounds he may incline to labour; provided always that he make his application to the Presbytery, at their first meeting after his coming within their bounds, And also, that immediately on coming within the bounds of any Presbytery, he apply to their committee to judge of his certificate of approbation, and if they think it expedient to make him appointments: or if it shall be more expedient, the application may be made to the Presbytery in the first instance; but it shall be deemed irregular for any foreign minister or licentiate to preach in any vacant church, till he shall have obtained the approbation of some Presbytery or committee of Presbytery, in manner aforesaid. The Presbytery to which such minister or licentiate shall apply, shall carefully examine his credentials, and not sustain a mere certificate of good standing, unless corroborated by such private or other collateral testimony as shall fully satisfy them as to the authenticity and sufficiency of his testimonials."

Other regulations follow, but the above are sufficient to apprize the churches in connexion with the General Assembly of the importance of being on their guard, against imposition, and of the course necessary to be pursued, when the circumstances contemplated by the preceding rules shall occur.

With affectionate respect, I am truly
Yours, JAMES RICHARDS.

THE CATARACT OF NIAGARA.

"Nature as if to make her last effort, poured out the falls of Niagara!"

This stupendous cataract is a perpetual display of the power and skill of the Creator; and it will probably remain as long as time shall last. If the scene amazes, how amazing its author! He who excavated the lakes can fill them from the hollow of his hand—He who formed the mighty rivers can replenish them, through the instrumentality of rising mist—and He who fitted up this immense cataract can never want wherewith to keep it in operation. Looking up from the summit of the falls as far as the eye can extend, we every where behold the breaking caps, the tumbling surges, and the broad swelling river pressing towards us in indiscribable majesty; while on either bank, the smiling fields, the pleasant dwellings and the loaded fruit trees, present a striking contrast to the wild uproar and awful grandeur of the scene before us.

As the stream approaches the immense precipice, its velocity increases and nothing can resist its progress—even the little Island which is planted in the bosom of the current with its forest trees towering above the surges, seems poised on the very summit of the precipice, scarcely maintaining its equilibrium! yet this Island and is connected with the United States' shore by a bridge, thrown across the foaming torrent. The bridge rests securely on its massive piers; but while passing over it, the eye of the beholder is involuntarily hurried downward by the indescribable swiftness of the current.

The hanging table rocks, the yielding bed of an everflowing river, the huge projecting banks and frightful precipices that present themselves for many miles below;and the whole aspect of the surrounding country unite to testify, that the falls were once situated far below the place of their present location. We may anticipate the time when the little Island will be loosed from its foundation; and when, together with its forest trees, its romantic rocks and watery caverns, it will be hurled headlong into the yawning gulf below—where the trees will be riven to splinters—the rocks dashed into pebbles, or pulverized to strew the unexplored bed of the Ontario.

In short the whole scene is indescribable—the stupendous precipice—the awful abyss—the craggy, impassable banks below—the shelving tables—the immense sheet of water—the everlasting roar—the ceaseless trembling of the ground—the rising spray, and the bow, with all its varied hues, conspire to fix the beholder in wonder and adoration!

MISCELLANEOUS.

SPECIAL GIFTS.

The following instance of zeal and liberality will not fail to gratify the friends of missions and may excite some to "*go and do likewise.*"

From a Shop-keeper in London.

"The importance and blessing of Christian Missions have long affected our minds, and their eminent and increasing success, which has appeared from the intelligence which has been communicated through your Chronicle and other similar publications, led us to ponder how we might raise money in addition to our annual subscription for the furtherance of this glorious cause. Among other thoughts it was suggested that at the close of each day all the odd halfpence, under or above sixpence that might remain after the casual expences of house-keeping should be put in a box and presented annually to the Society. This plan we immediately adopted, and have found it a very easy way of raising the subscription, and would most cordially recommend it to other Christians whose hearts are equally warm but who would find it inconvenient to advance an annual sum, but by means so imperceptible. The box contained 3*l.* 10*s.* 5*d.*

[*London Mis. Chron.*

SCHOOL OF THE BLIND.

Among the successful competitors at Paris for the prizes offered by the Society for the encouragement of Arts and Manufactures, were several pupils of the School of the Blind, in that capital. They presented soft flannels, fine linens, knitting, tapestry hangings, done with the needle; hats, purses, bracelets, baskets, carpets, &c. of perfect workmanship; all parts executed by themselves. A committee of the Society, was deputed to visit their workshops, and returned admiring and applauding the readiness, iegenuity, cheapness, and decorum of their labours. The spectacle of these sightless children, advancing, at the pulic gitting of the Society, to receive their medals, and the other premiums of their skill and industry, is said to have excited the strongest emotions in all the spectators.

From the New York Statesman.

THE MISSISSIPPI.

The Mississippi, with all its mighty waters, is the most unpleasant, as well as dangerous river, I have ever been on. Its capricious bendings, its sand banks, snags, sawyers, and eddies, require the most skilful piloting, to ensure any degree of safety in navigating its waters. There is one bend, where by cutting a mile across, the distance of 80 miles might be saved.—The noise of a steam-boat may be heard, when by water, you are that distance from her.

A vast portion of the most fertile land in the world lies waste along this river; and must forever remain so, owing to the inundations of the stream. At the highest stages of the water, in some places, a space of more than 60 miles in diameter, is flooded. Here and there the bank presents a spot of greater elevation, on which a solitary cabin is erected, the owners of which mostly live by selling wood to the steam boats; and twice in each year, in spring and autumn, they witness around them a general deluge. The difference from the lowest to the highest stages of the river, I am informed, is about forty-five feet.

CRUELTY OF BURMANS.

The punishment which theives, and those who drink spirits, &c. meet with in the Burman empire, are very frequent and severe. In the Oriental Star, a Calcutta newspaper, there is the following account by an English gentleman from Rangoon.—A man for chewing opium was put to death by crucifixion, in which red hot nails were used. In this position his abdomen was ript up, and in that horrid situation he was left to expire. His entrails lying at his feet, were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible. Another unhappy wretch for getting drunk, had hot lead poured down his throat in small quantities of about half a glassful: the two first, caused a strong smoke to issue from his mouth, of which he was apparently sensible, but the third dose put a period to his existence. Another culprit for a similar crime was sentenced to be roasted alive, and the execution was to take place a few days after the writer's departure from Rangoon. Two others, one who had run away from the Burman army, and one whose father had also deserted, but who had not been taken, had their legs cut off above the knees, were also nailed up by their hands with red hot nails, and the hair of their heads tied fast up to a pole, and in this situation they were left to bleed to death.—These miserable wretches remained alive for some hours, during which their piercing cries were distressing beyond expression, so that not an inhabitant in the place had any rest the whole night. The wives and children of the latter unhappy sufferers were to be blown up three days after.

[*Encyclopedia.*

ANECDOTE OF CROMWELL.

A short time before the battle of Dunbar, as Cromwell was reviewing the ground, accompanied by a small party of cavalry, a soldier of the Scottish army, prompted by his own zeal, concealed himself behind a wall which enclosed a field, and fired his musket at Cromwell; the ball passed very near him—the cavalry which attended him were alarmed; but Oliver, who was going at a round trot, never altered his pace, but only looking over his shoulder to the place whence the shot came, called out, 'you lubberly rascal, were one of my men to miss such a mark, he should certainly be tied up to the halberds.'

From the Christian Watchman

TECUMSEH.

A Gentleman of high standing in Virginia, gave me the following, as related to him by the officer who was the subject of it. This officer in a skirmish with a party of Brtish and Indians, in the late war, was severely wounded and unable to rise. Two Indians rushed towards him to secure his scalp as their prey. one appeared to be a chief warrior and clad in a British uniform. The hatchet was uplifted to give the fatal blow. The thought passed his mind that some of the chiefs were *Masons* and members of traveling lodges in the British army. He gave a masonic sign. It stayed the arm of the savage warior. The hatchet fell harmless to the ground—the Indian sprang forward, caught him in his arms—and the endearing title of *brother* fell from his lips.—It was TECUMSEH.

INVENTIONS AND DISCOVERIES.

Copied from the Boston Masonic Mirror and Mechanic's Magazine.

Tallow Candles first began to be used in England in 1390.

Sedan Chairs first used London, in 1634.

Knitting Stockings invented in Spain, about 1550.

Knives first made in England about 1563.

Violins invented about 1477.

Algebra first known in Europe in 1494.

Apothecaries first mentioned in history in 1345.

Seaman's Compass first invented or improved Gioya or Goya, at Venice, in 1300, its variation discovered by Columbus in 1493.

Gauging invented in 1570.

Glass introduced into England about 674.

Glass Bottles first made in England in 1557.

Soap first made at Bristol in 1524.

Astronomical Observations first made at Babylon, B. C. 2234.

Astronomy and Geography brought to Europe by the Moors of Barbary in 1201.

Distillery and Chemestry introduced into Europe by the Moors, in 1450.

Chain Shot first invented by Admiral de Witt, in 1996.

Diamonds first polished and cut as Bruges in 1489.

Stone Bridges the first erected in England was at Bow, near Strafford, in 1087.

Stone Building first brought into England by Bennet a monk, in 670; *Brick Building* about 886.

Bayonets first used by the French in 1693

Blankets first made in England in 1340.

Lanterns invented by King Alfred in 890.

Banks first began in 808; that of Venice, in 1157; of Genoa 1345; of Amsterdam in 1609; of England 1640; of Hamburgh 1710, of the Royal Bank of Scotland, 1727; of Ireland 1783; of N. America, in Philadelphia, 1780.

Bellows invented B. C. 554; and *Camera Obscura*, in 1515.

Canals first made in England, by Henry 1, in 1130.

Chimnies began to be introduced into England about 1300.

Coaches first used in England in 1589.

Duels the first public one was in 1096.

Microscopes invented by Jansen, in 1590.

Pins were first brought from France into England in 1543; previous to that invention both sexes used ribbons, loop holes, laces, and skewers of brass, silver and gold.

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,
No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41 of	$200
3 —	5,000		51 —	100
1 —	3,082		51 —	60
17 —	1,000		1734 —	12
20 —	500			

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,
20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.
With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.
Utica, Feb. 8, 1825 32tf

FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,
For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats——a BARK MILL——FULING MILL——and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.
Westmoreland, Dec. 20, 1824. 30tf

UTICA
Looking-Glass Factory.
WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.
February 7th, 1825. 1y32

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.
H. & S. STAFFORD.
Utica, 20th Jan. 1835.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopœdia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.
Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the
CHRISTIAN AND COMMON ALMANACK,
by the gross or thousand.
Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*